The Missionary Situation in China

Henry T. Hodgkin

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In attempting to give you a survey of the missionary situation in China I must preface my remarks by insisting upon the fact that generalizations are dangerous and liable to be challenged from various points of view. I see in the audience a number of people whom I should rather listen to than address, and I hope that what I say will be corrected by the experience and viewpoint of those contributing to this discussion. But at least one can try to give the situation as one sees it, realizing that nobody sees more than a part.

I think it is necessary in looking at the missionary situation for us to reach it through a consideration first of the general situation in the country as a whole, and secondly through a consideration of the condition and point of view of the church in China. In taking up these questions it is necessary for us to take a long view and to use some point for comparison with the conditions as we find them today; and in my own mind I have been using the period of five years as a convenient one for comparative thinking.

I. THE GENERAL SITUATION.

Let us look then first of all at the general situation in the country, first of all emphasizing elements in which the contrast between today and five years ago is fairly easily seen and then trying to estimate which are the more temporary and which are the more permanent elements in the situation.

(1) The most obvious change in the situation is of course due to the rapid advance of the Nationalist armies under the leadership of the Kuomintang (Republican party). Five years ago the influence of the party was almost confined to the southeast corner of China, though of course there were members in other parts of the country. China as a whole was under the influence of the Tuchuns or military governors who had been contending for position and using the name of the republic without having any convictions in regard to democracy or in fact to the public good. Of course there were many elements that led to the drastic change in fortune of the Republican party which had its headquarters in Canton five years ago. I should like to emphasize what seem to me to be the three most important ones.

The first of these was the death of Dr. Sun Yat Sen. During his lifetime this great Nationalist leader had not been successful in gathering around him a group of men adequate to share with him

and carry on his policies, nor in winning the enthusiastic support of the masses of the people. When he died his personality was at once made the central point in a widespread Republican propaganda, and the three principles for which he had contended were expounded in numberless cities all over the country at memorial services. Dr. Sun's portrait is reproduced and venerated in all parts of the country. His will is read as a sacrament at gatherings of all kinds. His principles are taught in every school and regarded as inspired. In fact one may almost say that from the time of his death Dr. Sun became a far greater force in the life of the country than he ever had been even in his life, and what happened might almost be spoken of as his canonization.

The second influence which has contributed to the Nationalist advance was the opening of the doors of the Republican party to the Communists. This of course took place before Dr. Sun's death, as it was by his own deliberate decision that it was done. But its full effect was not apparent until after he was gone. It was made possible largely by the agreement of Russia to surrender her special privileges in China and the concluding of a fresh treaty between Russia and China. But the immediate object was that the Kuomintang was in danger of losing its enthusiasm and becoming a mere group of theorists who were by no means agreed among themselves. Dr. Sun saw that by letting in the Communists he would bring an element of enthusiasm, vigor and efficiency into the party, and this result was achieved. What Russia has contributed to China has not been mainly money or munitions. It has been ideas in the realm of military training, party organization, the development of laborers' and peasants' unions, and perhaps more important than all the application of the best technique to the propaganda department which has been coordinated with the military in the armies. While the coming of the Communists had of course many serious results for China, it has certainly been a very important not to say a crucial factor in the recent Nationalist advance.

The third factor is the events which took place on and after the thirtieth of May, 1925, in Shanghai. The main outlines of this matter are sufficiently in your minds, but I would just remind you that it was made the occasion for a widespread anti-foreign propaganda concentrating largely upon my own country. I have no desire to apologize for the acts of Britain or any other foreign power in China, and I am not by any means oblivious to the very real grievances from which China has suffered. Nevertheless, it is true to say that these events were emphasized far out of proportion to their real significance, and that the anti-foreign propaganda was deliberately used as a means for stimulating the Nationalist spirit. We have no cause to throw stones at China on this account when we remember that in practically every country in the world the spirit of patriotism

has been developed though antagonism to some other nation or nations; and most of all when we think of our own war propaganda during the European war. Stress thrown upon the grievances which China has suffered from other nations was excessive, and was due to the value of such propaganda in increasing the national spirit.

As a result largely of these three causes, each viewed alone a misfortune but in their final result very helpful to the cause of nationalism, the movement swept forward with the rapidity and with the excesses which have frequently accompanied such national outbursts in other countries, and to the amazement of many who still thought of China in terms of her ancient civilization.

(2) Largely as a result of this movement we may say that among all classes of Chinese there is a very great deal more thinking on political questions than was the case five years ago. Then people were weary of the constant fightings and changes, in almost none of which could any big principle be discerned. Today people feel that there are principles at stake. They are intensely interested in political things. Politics is the one subject of conversation. It invariably turns up when people get together. In fact one may say that at the moment the mind of the country is somewhat obsessed with the discussion of these political and international issues. No doubt this is a real danger to the life of the church, whose members could not possibly avoid being swept into the political maelstrom. In our judgments of actions taken by Christian bodies we have need to remember to what an extent the mind of China has been drawn into the political field.

(3) It is not only politics in the ordinary sense of the term which engages the mind of China today. Economic facts and theories are also constantly under discussion. This is largely due to the challenge of Communism. A friend of mine recently was traveling in his native province of Hunan, and before the reaction against Communism had set in described to me some of the distressing results of the crude application of Communistic principles to conditions there. But he said to me this: "The result of Communism has been in one respect good, because I find the common people thinking on economic questions as they never have thought before." He found they were asking questions of the agitators which the latter were unable to answer; that the changes which had been made were causing them to think into the principles on which a stable economic order can be established. And though much of this thinking is vague and inconclusive, the interest in these questions among great masses of the people is a striking and in itself a hopeful aspect of the present situation. It involves a very definite challenge to the Christian Church and to all who think that they have any constructive principles or policy to offer which may help in the solution of China's economic problems.

(4) Throughout China there is a passion for unity which is certainly much more expressive than was the case five years ago. This passion for unity is not confined to the areas under the Nationalist government. While there are many differences of opinion in regard to the Kuomintang and in regard to the present government in Nanking, there is an ever growing unity in the thinking of China, a unity which has doubtless been greatly fostered by the study of Dr. Sun's three principles. Young China in my opinion is not going to be satisfied with any adjustment between the rival groups. There may be such adjustments, but in my judgment, if so they will be but temporary and unsatisfactory. The demand for an expression of China's unity in her national life is practically universal, and is only thwarted by the selfishness and shortsightedness of her present leaders. This temper of the people is also profoundly significant in its influence upon the thinking of the Christian Church.

(5) I do not purpose here to deal more than very briefly with the educational situation, but we have to recognize here that the great advance in education which was one of the most marked features of China of five years ago has been temporarily halted. There has been a steady determination among Chinese educationalists to bring the whole of China's education into one system, and various suggestions for registration have as you know been put out. But it seems to me that there are two big dangers in the present moment which Chinese education is facing. The first of these is the danger from the excesses and from the somewhat destructive nature of much of the propaganda, and from the consequent disturbance of regular study. Comparatively few of the present student generation are being adequately trained in the schools which have been grievously upset in their working during the last few years. A further danger is the use of the schools for party propaganda. Such propaganda is just as much open to objection from an educational point of view as the use of school for religious proselytism; and there can be no comparison between the value in character building of sound Christian education on the one hand and the extreme type of party propaganda which is seen in many of the schools on the other hand. Both these dangers are, however, I hope due to passing conditions which will tend to be removed as the country is unified and settled.

(6) There has no doubt been a considerable element of disillusionment during the last few months in regard to the whole situation. The tremendous enthusiasm and confidence generated by the Nationalist movement to the Yangtze valley has given way under the shock produced by Communist excesses and by the discovery that within the party itself there are strains and stresses and personal differences which seriously threaten its power to interpret the idealism of young China. This disillusionment has led to a somewhat more sober estimate of the future, and I think we may say

that many of the best Chinese today are settling down to the thought of a longer period during which China will struggle through to the fulfillment of her aspirations. We hear many people talk today of ten, fifteen or even twenty years as a period which will be marked by a good deal of civil strife, unsettlement and uncertainty. But this soberer view does not mean that those concerned are losing their confidence in the ultimate success of the Nationalist movement.

(7) During the last few years the anti-foreign wave has been as we all know very pronounced, involving also a good deal of criticism of Christian missions. Even those good things which have been done for China by other countries and by their individual citizens are today subject to criticism and perhaps scarcely at all appreciated. There is a feeling that we have given our help to China on our own terms, and have not been willing to accept hers. This anti-foreign movement is I think an inevitable accompaniment of the awakening of China to the possibilities of a free development of her national life; but it is for us a trying experience. Just now China turning away with a rather excessive repugnance from Russia seems to me to be looking wistfully to England and America, feeling that sympathy, and it may be practical help, should come from some quarter, and wondering whether the Anglo-Saxon world may not after all give her a more lasting and valuable friendship than anything which in its present mood the Slav world has to offer. Much hangs on the nature of the response.

Let me summarize very briefly what I see to be the temporary and more permanent elements in this baffling situation. I think that we may regard as temporary the following things: (a) The destructive wave, with an emphasis on throwing down ancient traditions and many things that are of value, as well as others that are effete. (b) The anti-Christian movement, by which I mean the excessive and intolerant attitude which has been shown in some aspects of this movement. We must of course reckon with the fact that there is in China a philosophical criticism of Christianity, and especially among intellectuals, which may last for many a long day. But I think that the tendency to identify the whole Christian movement with militarism and imperialism and economic exploitation is passing and will rapidly pass as our acts and words make clear that the Christian criticism of these things is as forthright as that which comes from any other quarter. (d) The anti-foreign movement. This I believe will slowly subside. Other anti-foreign waves have passed and it certainly seems to me possible to bring about the subsidence of this wave, if the foreign governments will steadily pursue policies such as those which have been outlined both in Washington and London during the last year or so. I do not think the Chinese people, any more than any other, can live long on hate. (e)

Communism. I think it is extremely likely that the present reaction against Communism may produce a further swinging back toward Communism. The movement may be driven underground, and may appear again. But I do not believe that the great mass of the people of China are going to go in for wild economic experiments. That Communistic thinking will have some influence on the economic development of China may be taken for granted; but the ideas of class consciousness and class antagonism are in my view imported ideas and will not really take root permanently in the life of China. (f) The chaos in which China is today, the enormous increase of banditry, the stagnation of trade, and other disquieting symptoms are in my view also among the passing things. We need not be surprised if they last for some time. But we should not base our policies in China upon the acceptance of these conditions as permanent. We should doubtless realize that while they persist we must still go forward with our Christian service to China, in such ways as are open to us. We must not halt in our advance until these more temporary elements have entirely subsided, but we must try and maintain a true perspective and realize that a sound Christian policy in China can only be developed as we discriminate between the temporary and the permanent.

What things then are permanent in this situation? (a) The demand for political unity is apparently permanent and will not disappear until the end is achieved. (b) The economic and industrial changes will go on for many a long day, and thinking of China in regard to economic questions is something which must be reckoned with in making our policies for the future. (c) The demand for Western education will continue, not in an excessive way perhaps, but with the determination to reach a synthesis between the thought and experience in East and West. We may be sure that China will yet wish to go on learning much from Western countries. (d) The democratic wave is not going to spend itself at once. China may not be ready yet for democracy in the fullest sense—what country is? But she is not going back to monarchy. She is determined to be master in her own house. She is not prepared to accept what seem to her to be limitations on her rights as a great nation. That demand will continue until it is satisfied. (e) China needs help from the West and that need will remain for many a long day. How the help is to be given is a very difficult question. For us to press our assistance upon China will probably mean to meet with rebuffs, but, in her economic development, in various specialized lines of service, in education and in other ways, China will be glad of such help as can be given consistently with the recognition of China's own rights and under the direction in a general way of the Chinese people.

In this review I have tried to bring before you some of the elements in the general situation which it is easy to see bear directly

upon our whole thought about the missionary movement. We need to watch this situation with great patience and yet with hope; to stand ready to help when China has need; to learn to see what is really happening; to feel with China in her struggles and to avoid the irritation and the cynical criticism which may easily be developed, and has been developed by a good many foreigners who have been in the situation or watched it from the outside.

II. THE CHURCH IN CHINA

When we come to consider the church in China we are bound to realize that the term is a very vague one, and if used in the sense of a fully organized and equipped institution, comparable to the churches of the West, we may almost say that the church of Christ in China does not yet exist. But there is a church in the very real sense of a great body of men and women who are members of the body of Christ; and there are already some methods in use whereby these persons can express themselves and can act together. Some people are inclined to discount the Chinese church because it has not yet acquired all the forms and activities to which we are accustomed; but it seems to me a truer understanding of the situation leads us to value very highly what has already come into existence and to take every possible means of understanding its point of view. Of course I am again very much alive to the fact that generalizations are dangerous in regard to this church whose leaders in the big centers are well trained men with a broad outlook and understanding of public affairs, while in innumerable smaller and more distant places there is a vast deal of ignorance and little understanding of problems such as we discuss here.

It seems to me necessary, however, to take the church at its highest point intellectually and spiritually, while realizing that there is this large body of relatively unformed opinion. Let me put in a few propositions what the church is *not*. It is not fully organized for carrying on all functions of the Christian church as we understand it. It is not economically independent. It is not on fire with evangelistic zeal. It is not sure of its own mind. It still needs to do more thinking in regard to the great Christian fundamentals and how to express them. It is but dimly feeling after adequate doctrines of God and Christ and the nature of the church.

But what is far more important is to consider what the church is. (1) The church of Christ in China is Chinese. This means that through the Christian leaders in their church life there is a possibility of understanding the Chinese point of view as it is impossible even for those of us who have been longest in the country to do. The Chinese people or churches may make mistakes in ways that we should be quick to see and criticize. But let us remember that we foreigners make many mistakes that they see, just because we are

not Chinese, and have not the feel of the situation as a Chinese group has. This is a tremendous asset.

(2) The Chinese church has a genuine Christian experience. We may feel doubt about many of the expressions of the Christian faith which come from China, but let us be very sure of this: There are multitudes of men and women today in China who know the power of Christ in their own lives, who have found him for themselves. This itself must give us great confidence in the Chinese church. Let me give to you a few words from a leading Chinese Christian whose writings have come under criticism because it has been said that they are not what some people regard as orthodox. Let us listen to what he has to say in a very recent statement:

> "We have been hearing, not perhaps without a measure of impatience, that we must interpret Christianity in terms of Chinese culture. There is a good deal in it; but what we really need is a thorough understanding of the teachings of Jesus, and a direct experience of Christ, through a living of His kind of life. The Christian message is clearly far above what Confucius can offer and what his followers will give. Mankind wants God. My personal opinion is that God can be found in clear expression only in the Lord incarnate, our Lord Jesus Christ. The greatest task ahead, it seems to me, is a creating of the direct experience of God through our faith in Christ. The Christian message lies clearly in the definite faith in God as Father, with whom His believing children can have personal communion through the living of a life as exemplified in Jesus, a life of moving and conquering love. It is clear that Confucius has not given us a gospel, a simple yet magnificent gospel, of the love of God the Father, who wants us all to be like Christ, and to have the most abundant life, that contains in it a wonderful peace and joy and a contact with everlasting reality."

I give this not of course as an isolated expression, but as the kind of thing I have heard again and again from Chinese Christians. Let us thank God for their genuine religious experience.

(3) The Chinese church is Nationalistic in its outlook. It would I think be fair to say that throughout the entire country Chinese Christians are in sympathy with the Nationalist movement and are eager for its complete success. They may be too nationalistic. They may be too little alive to the international conception of the Christian faith. But that is a thing which I think will right itself. Chinese Christians see in the national issues that are being raised today, and more particularly in China's relation to foreign nations, grave moral issues, and there is a very genuine feeling that on these moral issues

Chinese Christians, and if necessary the church itself, should be prepared to speak with no uncertain voice.

(4) The Chinese church is beginning to awaken to its social duties. Already Chinese Christians have expressed themselves on such questions as opium, where a grave social evil must be resisted with all the power possible. Not a few have suffered for their outspokenness on this question. Again and again in retreats and small groups of Christian Chinese I have found the deepest concern in regard to family life, and a determination on the part of Chinese Christians that in the profound changes taking place in this sphere the principles of Jesus shall be made clear, and that the church should use its influence to see that they prevail. On industrial questions there is also the beginning of a real attempt to deal with these complex matters in the spirit of Jesus. The Chinese church is groping—as we all are—but in the conference held by the National Christian Council last summer a very serious attempt was made to face up to the problems of rural life and of industry in the big cities from the standpoint of Jesus Christ.

(5) The church in China is beginning to take hold of its responsibilities. It is not yet able to take them all, but it has made very real progress, especially during the last year or two. There will be disappointments—there have been in the past—where those who are called to take responsible positions fail to realize what they are undertaking and do not meet the situation satisfactorily. But one of the greatest problems now is to see that we do not take back from the Chinese, unconsciously and perhaps unwillingly, responsibilities which they have begun to carry in these times of special stress, and which we may feel that they are not bearing quite as well as we had hoped. As a matter of fact in many cases the surprising thing is to see how finely these fresh responsibilities have been carried by Chinese Christians.

(6) The Chinese church is ready to learn. It is not feeling self-sufficient. It is not pushing aside the foreigners. Here and there manifestos have been issued which may seem to suggest that point of view, but these are the rare exceptions. Chinese Christians have repeatedly said that they still want missionaries, that they feel greatly the need of help from abroad. But we have to remember that they need that help to be given in the right way, and they are becoming more and more articulate in regard to the kind of help which they are prepared to welcome. They may not always be as ready to learn as they are today. There may be some day a much deeper spiritual revolt against ideas which have come from without; but I think if that comes it will be our fault for not taking in the right way the opportunity to help the church in China today.

(7) The Chinese church is eager for experiment. It is not prepared simply to continue along old lines because they have worked

in the past. It has in it the spirit of adventure. These experiments may lead into unconventional lines and paths. They may involve what we should call tremendous mistakes; it may mean breaking away from ideas which we have cherished and tried to inculcate; but I believe most firmly that we have to trust the Spirit of Truth who I am confident is guiding that church.

(8) The church of Christ in China is seeking for a fuller expression of unity. Whether that is to come along the lines of the recently organized church of Christ in China or in other ways there is no time here to discuss, nor should I wish to prophesy on this question. But I am convinced that the sentiment toward unity which I have already noted in the country at large is very fully shared by the church, and that anything which seems like standing in the way of it on our part would be most inadvisable in these days.

(9) The church in China is the Church of the Living God. He is looking after it, and it is not for us to rush in too eagerly, to try and prevent what seems to us to be mistaken policies or ideas. Let us give thanks rather, with all our hearts, that God has created and is using this church, expressing itself in different ways and through different organizations. Let us study with ever greater care how we may play our part truly in futhering the work of God through His own childen in China.

III. THE MISSIONARY BODY

Having looked at the general situation and at the church in China I want to say a few things about the missionary body. And here perhaps even more than in the other cases I realize the very great difficulty of making generalizations. But I can give you for what it is worth my impression of the state of mind of those of us who belong to the missionary body in China.

(1) The missionary body has been badly shaken and somewhat confused. There is no doubt that many are bewildered. Perhaps we are beginning to get through this stage, but the effects of the last few years have not passed. The anti-Christian movement; the necessity for evacuation from many parts of China; the grave disappointment of many of our hopes when the Nanking incident took place; the questioning as to the future which arises through realizing the significance of the growth of the church in China—all these are factors which must be seriously weighed, and they have had in greater or less degree their effect upon missionaries all over China. I do not think it is any wonder that there has been some confusion and even some sense of discouragement.

(2) The missionary body is in deep sympathy with China in her stupendous struggle. There may be, there are, individuals who do not know how to show that sympathy. There are some who feel it

much less than others. There are some who are so afraid of entering into politics that they stand aside and perhaps are misunderstood by their Chinese brethren. But broadly speaking, I have no doubt in saying that the great mass of missionaries have the deepest sympathy with China in the supreme effort she is now making to find and express her new life.

(3) The missionary body believes that China will come out triumphant through this period of unsettlement. Here and there you may find individual missionaries who look cynically and doubtfully on the whole situation, but I am confident that the vast majority look forward with real expectation to the triumph of the principles of freedom and righteousness in China. We believe that the Chinese people will not be swept away by wild extremes. We believe that in time they will find a leadership worthy to carry the movement forward to success. This optimism seems to me to be based upon our knowledge of the people with whom we have lived and upon our deep conviction that God is moving in this great land today.

(4) Missionaries generally where they have been compelled to leave their work are eager to be back, but many are uncertain as to the wisdom of returning. A few missionaries have felt that the time has come for them to give up their work, but in the main they desire once more to be on the spot, facing difficulty and the opportunities of this day with their Chinese friends. They question in many cases the wisdom of going back too soon. Where Chinese have stepped into new positions missionaries are anxious that they should work there long enough to carry on even when their missionary friends come back, and might naturally be expected to slip into the old relationships. Something has happened through this difficult time. A stage has in many cases been passed which might otherwise have been delayed for many years, and we are eager to guide our actions in such a way that we shall not lose the gains and slip back, almost unconsciously, to the past position.

(5) The missionaries are delighted to see the Chinese Christians taking this larger responsibility. For some missionaries this means retirement; for some stepping down from important positions into secondary ones. In not a few cases it means facing life afresh at a time when this involves real hardship; and I know some who have found the difficulty of making the adjustment very, very great. But even while suffering themselves it seems to me that most missionaries have with great gladness accepted the idea that these larger responsibilities can now be taken by their Chinese brethren.

(6) Missionaries are also convinced that there is still a great need for missionary service in China. Here and there individuals may have to step out, but there lies before us a vast land to be possessed. Some may be uncertain today as to their message or as to the methods which they should use. There is a good deal of ques-

tioning on somewhat fundamental lines. I believe that broadly speaking the missionary body is convinced that China still needs what the churches in the West have to give if we will but give it in the right way.

(7) I find further that among many missionaries there is a great desire to get down to the deeper things. This period of concentration upon political and economic questions has been trying to not a few. While ready to do all we can to interpret the meaning of Jesus in the larger life of mankind, there are many who feel that there is a danger of slipping away from the central spiritual emphasis which we need in our own life and in our own work. I have had peculiar opportunities of observing this during the last few months and have received scores of letters from missionaries emphasizing this yearning for a richer spiritual life and a stonger emphasis in the future on our distinctly religious message.

(8) The missionary body is increasingly ready to take risks. In regard to our attitude toward military protection and the "unequal treaties" there are of course still many differences of opinion; but I have seen a great change during the last few years, and it seems to me that many missionaries have come to realize that the only way in which we can carry the Gospel of our Lord Jesus Christ to China with any satisfaction to ourselves, or with any confidence of commending it to the people, is through giving up all such privileges and rights and taking our stand in these difficult days along with our Chinese brethren. Many I am sure are yearning for some escape from the relationship which they have been compelled to take to the military expression of the national life.

IV. OUTSTANDING PROBLEMS

In the light of this review what have we to say about the problems confronting us today? Pardon me if shortness of time makes me more dogmatic than I wish to be.

(1) Let us consider first those that bring up our relationship to our governments. (a) What ought we to do, if anything, about the "unequal treaties"? It seems very clear to me that there is a difference between the position of the missionary and that of the business man. We may at once admit that the problem of the immediate revision of treaties is very difficult. Missionaries and missionary boards have expressed themselves as eager to see those treaties revised and new ones brought up on a basis of equality and reciprocity. The processes for carrying this into effect are necessarily tedious; but the missionary position surely must be this, that the sooner we can be rid of this incubus the better; that the Gospel which we came to preach is hindered by our claiming even the rights which we may fairly claim. I hope that some way may be found

whereby missionaries can be recognized by governments as standing in a different position to business men, not because they claim more rights but because they claim less.

(b) What ought we to do about consular advice? It is clear that the consuls are not in position to give definite instructions to missionaries. No doubt it is right where possible to follow advice. But I for myself am very glad indeed that a number of missionaries have not followed consular advice during the last year or two. I do not think that we ought for one moment to contrast the missionaries who have stayed at their stations with those who have gone away. A multitude of considerations have come in, and neither those who stayed or those who have gone away are desirous that such contrasts should be made. I believe it was best that most should come away. I also believe that great service has been rendered through some staying, for it has shown clearly to the Chinese that the missionary movement is not simply a part of the political expression of the various nations. We must remember that we have had to take these decisions at a time when the church has been under the fiercest criticism because of its supposed subservience to governments which are being criticised. I am therefore very glad that it has been shown clearly that in the last resort we owe our allegiance to a higher power than an earthly one.

(c) What are we to do about indemnities? Here again I must be dogmatic and simply give my own opinion which is this, that we ought not to file claims for indemnities either on account of loss of life or property. I do not believe that indemnities claimed by our governments on our behalf will in the end bring good results to the Kingdom of God. If an indemnity is freely offered by any Chinese body I think the question of accepting it should be considered without prejudice, and there may be cases where it should be accepted; but my own conviction is that we should not make any claim.

(2) Problems involving relationship to the Chinese church. In this connection the main point to emphasize is that we are reaching a stage in China where we must more adequately recognize the rights of the Chinese church even if it is not yet fully organized or sure of its own mind. We have got to discover ways by which the Chinese can be more effectively related to the whole missionary movement, including the use of missionaries, the training of missionaries, and even the selection and call of missionaries. I will put it to you that there is great need for our various Boards to enter into a serious consideration of this topic in order that we may find out what methods will really be most conducive toward the end we have in view, that we in foreign lands should serve this Chinese church at the points and in the way which it most desires. The process of working this out may be a long one, but the time has now come to face up to it and to bring our Chinese friends into consultation with

us, so that it may be adequately carried through. Furthermore, there is need that we should appreciate more fully the nature of the demand of the Chinese Christians for clearing out of the way the differences which separate Christians in China from one another. It is nothing short of a crime that there should be acute controversy within the church in China, which has originated in other lands and been introduced from without. But apart from this acute controversy there are the barriers which separate one group of Christians from another, and the time has come when we should make absolutely clear to our Chinese friends that we hold them free to move forward toward a united church, toward fresh experiences of Christian faith, toward fresh forms and rights or toward the discarding of these as they may be led by the Spirit. I wonder whether a very clear pronouncement on the essential rights of the church in China to move in its own way might not be desirable. While efforts are being made in various ways to discover the opinion of Chinese, let us remember that in the minds of many Chinese Christians there is a subconscious conviction that action along certain lines will dry up the sources of supply or will bring to an end the effective cooperation of Western with Eastern churches.

(3) What are the main gifts which the churches of the West have to bring to China today? This problem must of course be worked out with our Chinese friends, but perhaps you will allow me to give a few thoughts upon it.

(a) China seems to need more help than we are yet giving her in the thinking out of the meaning of the Christian faith in relation both to China's own past and to the problems of thought which are being created for the modern mind. What concerns me in thinking of the independent development of the church in China is not so much the problem of money or missionaries or effective organization; It is rather the question as to whether there are enough men and women to lead the church into a strong and dynamic expression of the Christian faith, adequate to meet the needs of today. I wish to suggest to you that the time has come when the visits of senior men and women for periods of one, two or three years to China should be taken up much more seriously and worked out definitely. Hitherto these visits have largely been haphazard. Some one has the idea that his sabbatical year might be spent in a world tour. Some group of people think that they would like to send a loved and honored friend to the Far East. In China different groups take hold of such a proposition and very often the individual is simply sent around to the same few places, spending far too little time in each, and many of the smaller but very important places are omitted altogether. It seems to me the time has come to coordinate this work and to make it a very definite part of the missionary enterprise. I should like to see congregations doing the far more difficult thing of setting aside

their pastor for one or two years for work in the field instead of simply sending a young man as a missionary. I should like to see provision made for leaders of thought to spend long enough in a few university centers to dig right into the big questions of the day with the best type of Chinese. Much could be done in the English language. I believe we owe this kind of absolutely first class help to China and it seems to me that if we put 2½ or 5 per cent of the expenditures of our Boards in China aside for this purpose we should be doing a very worth while piece of service.

(b) I suggest that the times we are facing in China call for the very best thing that we can bring and the honest facing of facts. It seems to me one of China's greatest difficulties today is unwillingness to look quite squarely at all the facts in the situation. Our missionary schools and colleges can do no greater thing than to turn out men and women who have a tremendous respect for facts and are determined to know the truth. In selecting candidates for the mission field we need to have men and women who know at least one subject so well that they know what it means to be absolutely master of it, rather than having a slight knowledge of many things. Through such men and women the Christian church at home should be able greatly to serve the whole cause of Christ in China.

(c) I would further suggest that in regard to the economic problems which China is facing today the churches at home ought to be able to make a big contribution. We have at least had the experience of passing through our own industrial revolution. We are beginning to think our way into new alignments in the world of capital and labor. A number of people in our churches are facing fearlessly the implications of the Christian faith in relation to industry. We need to help Chinese Christians to realize that a mere redistribution of wealth is not a sufficient solution of their problem, and that they need to stimulate larger productivity along right lines. We need to bring continuous constructive criticisms to bear upon some of the wild theories that exist in China today. In this connection I think the churches of the West ought to be able to make a big contribution.

(d) And finally, we need to help the church in China to a new evangelism. This is perhaps our very greatest need. Some of the older methods are no longer proving successful. Some of the older emphases must be forsaken, but what of the new? How are we to make the message of the living Christ powerful for individuals and for the whole of this great people? Surely here we need to sit down with our Chinese brethren and face the demands of a new age, to go out with them, to experiment, and to serve in the spirit of Christ.

Coming through Japan I found that the Japanese people are beginning to feel the emptiness of a material civilization; that many thoughtful men and women are seeking a spiritual basis for their

new national life. The question is whether the Christian church in Japan will be able to meet this new and amazingly hopeful demand. It looks as if many of the churches were unfit to do so. What about the church in China? Is it not certain that sooner or later the emphasis on the material things, on politics and economics will pass and give place to a deeper expression of the national aspirations and longing to find some spiritual basis for their new life? When such a time comes we need to be ready to give the Gospel, not just simply by repeating the formulæ of the past, but in the most vital modern way so that Jesus Christ may be seen by the people of China to be what He is—their one hope of salvation. Above all other things I long that we of the West may be able to help China at this point.

Dr. Henry T. Hodgkin.